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241 412 section is clearly set off from the round part. The Eastern Timbira term for this implement, pĩčwapo, means "sharp, flat wood." In probing for tubers, especially for sweet potatoes, these farmers use a special pointed stick some 40 cm. in length, which is often derived from the end of a worn-out bow. These two are the only native agricultural implements that persist in contemporary use in Ponto.

242 Except for rice and bitter manioc, plants of one species rarely occupy one continuous major strip, the general practice being to dispose them in patches here and there or mixed with other crops.

243 177 Among Timbira cultivated plants, maize holds the place of honor, being the only one whose origin is explained by a myth. Though Ribeiro mentions only two indigenous varieties,[20] the Rąmkõ'kamekra raise four kinds of small-kerneled maize which they derive from the legendary Star maiden, Kaččkwę'i, viz. 1, põhįpéy, true or good maize, with small, white, and very soft kernels; 2, põhįyaká, white maize, somewhat larger, but otherwise similar; 3, põhįkreakáre, with small blue kernels; and 4, to'rómre, with black kernels of medium size. The large-kerneled varieties, põhįti, are additions from the Neobrasilians.

243 221 805 The appearance of the Pleiades (krot) after sunset on the western horizon is a harbinger of the rainy season and indicates the need for starting a clearing in order to plant at the first rainfall. This ushers in the meipimrą'k period (p. 84), roughly coterminous with the rainy season since it ends with the commencement of the maize harvest.

243 624 796 *Horticultural rites.*—A man named Võkrãkę', whose maternal home is on the east side of the village circle, is charged with ceremonially opening the planting as well as the harvesting of maize. On the former occasion there figures a small gourd bowl whose edge is painted with urucú and which is filled with maize kernels. Võkrãkę' takes this container to the plaza and sets it on the ground, where people dance around it. Then he takes the bowl to his wife's plot and plants the maize, whereupon others are free to follow his example. After this functionary's death his office descends to the matrilineal kinsman to whom he has transferred his name.

243 782 796 When the maize stands about 1 m. high, another ceremony is held in order to induce the Moon, Pųduvrį, to ward off noxious animal parasites from the plants. Clapping together their hands and singing "Pųduvrįre kayẽ'yẽ' rivahá vaká mopó tu krére," all the villagers of both sexes then slowly dance in the plaza on a full-moon night, moving from the north southward under the leadership of a precentor wielding his rattle. In the rainy season they fear a lunar eclipse even far more than during the dry period, for they think it would destroy the crops. The relevant ceremonies will be described later.

776 782 In case of drought, however, not the Moon, but the Sun, Pųt, is addressed. Three old men then march round the boulevard, singing "kedeti,/imãpéy/vayakrį' (Grandfather [= sun],/be good to me and/gladden me [by rain])."

796 624 243 No one—not even the woman owning the plot—is free to eat of the crop until the councilors have tasted of it and declared it mature. The maize harvest is opened by the same man, Võkrãkę', who inaugurated the planting season. First, a hunting party leaves to secure meat for the village. When they return with game, Võkrãkę' asks his wife to fetch from the plots a carrying basket full of maize ears, which are husked and cooked into meat pies to be served to the councilors in the plaza. Of the husks Võkrãkę' makes some twenty shuttlecocks, which his son Rąrą'k takes to the plaza and throws, one by one, into the circle of players. These throw each ball toward one another with the palm of the hand as long as possible without per-

[20] Memoria, § 11.

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but remained standing aloof. But after the spoils had been piled up, a tamhą'k went there to select a portion for himself and his fellow members, and they then distributed it among themselves.

If the hunting party had killed a tapir, all persons within reach gathered round the carcass, and an old man selected as vigorous a young tamhą'k as could be found. The man chosen set off his occipital hair by tying in the manner explained, and painted the oral region with charcoal powder; whereupon the old man stuck a wad of cotton between the tamhą'k's lips. For evisceration the beast was laid, belly up, on palm leaves, then a knife was ground and put on the game. The tamhą'k stepped up, seized the knife, slowly made a single downward incision in the skin, cutting chest and belly, and redeposited the blade. The object of this performance was to render the tapir fat when dissected. The old man thereupon handed the animal's liver to one of the tamhą'k's relatives, who had a pie, ku'kų'ti, prepared from it, which the young men brought to the elders in the plaza.

The killer of a jaguar screamed beside the carcass until one of his hunting companions approached, took away the hunter's weapon, whether bow or gun, and gave him his own in exchange. The hunter distributed the skin among the bravest men, who used it for armlets on their upper arms.

The sun is considered the protector of game animals, which are thus commended to his care: Of a late afternoon an old man summoned the men to form a circle round him in the plaza. He stood resting on a stick, faced east, turning his back to the solar disk, and prayed: "Kédeti imą̃ prire kuna yamãke imą̃ katí vakokú ruité a'nã ató impey!" Approximately this means: "May the Grandfather [sun] protect all beasts so they grow up and can be eaten by man." Then the suppliant successively enumerated the long series of species whose welfare he commended to the sun.

Fishing

Fishing is but slightly developed among the Timbira. Its economic insignificance has been noted by Snethlage, too.[209] Even with tribes like the Kre'pų'mkateye and the Timbira of Araparytíua, who live directly on the banks of sizable rivers, fishing plays a subordinate role. As for the steppe Timbira, the brooks near their settlements furnish only small fish in moderate quantities, so that a family could hardly ever eat its fill from the produce of a catch. Fishing was naturally eliminated for the Krikatí, who dipped up their water supply from water holes. However, in special cases certain small species form the prescribed diet.

Fish are secured by shooting with arrows (pl. 16, *h*, *i*), with a line, and (after drugging) with a scoop net (pl. 17, *c*). Fish spears and anchored nets are lacking, as are basketry traps and the "pari" traps frequent among the Tupí tribes and also found among the Apinayé. The fish arrows are sometimes, but not as a rule, without feathers. They are generally marked by the greater length of their gynerium shafts and bear simple barbed points. Harpoon darts and arrows with several points are unknown.

Tradition does not report aboriginal fishhooks. Those now in use are of iron, mostly from North America, and are designated by the term ãyó, derived from Portuguese *anzol*. The Indians themselves manufacture the line from tucum fiber. Angling devolves mainly on the children, women, and old men.

The Rąmkõ'kamekra poison fish with the plant now cultivated by them and called kalón by the Timbira, the timguy of the Neobrazilians, from whom the Indians borrowed it. Another fish drug, less used at present, but in my opinion

[209] Nordestbras. Ind., 160.

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Their public cult performances may be counted on the fingers of one hand, and several years elapsed before I discovered a private act unrelated to animism.

The Sun and Moon myth of the Eastern Timbira greatly resembles that of the Apinayé[88] and Šerénte. I heard it not only among the Rąmkõ'kamekra, but also wholly or in part among the Pụkóbye, Kre'pụ'mkateye, Krẽyé of Bacabal, and the Krahõ'. Both characters are conceived as male and as unrelated to each other. In Rąmkõ'kamekra myth they create mankind by diving in a brook, in a Pụkóbye variant, from bottle gourds in a plantation; but in none of the other six episodes of the myth do they in any way work for the benefit of humanity. Nevertheless the Rąmkõ'kamekra regard themselves as primarily dependent on the Sun (Pụt) and in much lesser degree also on the Moon (Pụduvrí).

The purpose of all the general cult performances is to invoke the heavenly bodies to protect food plants and animals. These acts comprise prayers to the Sun for rain (p. 62), for protection of game animals (p. 71), and on behalf of wild fruits (p. 72); and to the Moon to prosper the crops when maize has grown to about 3 feet in height (p. 62).

On the other hand, there was no trace of religion at the maize-planting ceremony (p. 62), nor was the hõčwá ceremony on behalf of the sweet-potato crop at all related to Sun and Moon worship, though it does bear a magical significance (p. 63).

During the entire period of my stay I witnessed only two instances of a person's supplicating the Sun. The first time a young woman was praying for a child (p. 130); the second time I heard a mother instructing her approximately seven-year-old son, who had been ill for a long time, to invoke the Sun as follows: "Kédeti! Iymã ampõ'no, vatoekũne iypey! (Grandfather! Give me a remedy so that I'll recover!)" Further, I learnt that, when putting the mats soiled at the delivery into the fork of a steppe tree, the mother of a lying-in woman supplicates the Sun, as stated (p. 106), to protect the newborn infant.

The prayers have no fixed text, the suppliant addressing the Sun spontaneously as though conversing with an ordinary person. Thus some address him as pa'pám, Our Father; others as Kédeti, Grandfather. I have never heard of any Rąmkõ'kamekra seeing Sun or Moon in dreams or visions.

There is little knowledge of the course of the heavenly bodies. Time is reckoned by lunar phases and by seasons (rainy and dry). They do not know how many full moons there are in a year, being handicapped by their aboriginal number system, which does not go beyond four. They do not ponder the nature of the solar body. They know approximately where the sun rises and sets during the wet and the dry season, but they do not empirically determine the solstice or use it in time reckoning.

The younger age classes, regularly assembled in the plaza at sunset, always consider it fun to expect the appearance of the new moon, each youth vying with the rest to discover it first. As soon as it is detected, everybody raises his hands and utters piercing shouts "to give pleasure to the Moon."

The moon spots are explained in Rąmkõ'kamekra myth (p. 244) and somewhat differently by the Krẽyé of Bacabal.[89] No explanation was obtained for the lunar phases.

A lunar eclipse is called pụduvrį hĩtįk, that is, dying of the moon. In 1935 I witnessed one and went purposely to the plaza to sleep there. Since the sky was somewhat clouded, the Indians did not notice what was going on until the darkening

[88] Nimuendajú, The Apinayé, 158.
[89] Nimuendajú, Vokabular und Sagen der Crengds.